The Bombay Guardian.

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WEEKLY REVIEW.

—The *Lucknow Witness* takes from the *Independent* a letter written by Rev. Dr. Stanton, London, giving an account of the conversion of Mr. Charles Reade, the distinguished author of so many novels and dramas. It was the death of a friend, at whose house he had been living many years in London, that first aroused in Mr. Reade a deep concern for his own religious state, and the preaching and personal influence of the Rev. Chas. Graham, of the Shepherd's Bush Congregational Church, London West, were blest to his conversion. He is now a diligent student of the word of God and it is thought that the public may ere long hear from Mr. Reade on themes very different from those which he had been accustomed to write upon. Let us praise the Lord for this. Not many mighty, noble or wise of this world are among those who recognize the glory of God in the face of Jesus Christ.

—More than two columns of the *Times of India* are surrendered to a Layman whose communication begins as follows:

"The promises of Christianity are made by the different churches to those who believe; not to those who enquire and conclude. It is meritorious to believe: it is not meritorious to enquire."

The experience of this layman with regard to what is propounded in the Churches, is strangely different from ours. The Bible says "Prove all things: hold fast the good, abstain from the evil." Christ said to the Jews, "If I do not the works of Him that sent me, believe me not." Both in the Old and New Testament men are expostulated with because they will not use their faculty of consideration, and we have never found that the Bible attaches the idea of *merit* to faith. Salvation is a free gift and faith is the heart's reception of that free gift. In the churches that we are acquainted with, this is what is taught. With regard to the main position of the writer, we observe that the reason why the sinner is justified on the ground of his faith is because his faith recognizes that God has dealt with his sins in Christ and that God offers him pardon through Christ. Though this act of receptivity is simple and without merit, there is much to hinder men from reaching the point where it is exercised, and it is in their attitude towards these hindrances that the moral state of the individual is shown. In our issue of the 10th inst., under the head of "Reminiscences," will be seen by what process we came to relinquish the opinion maintained by this layman in the *Times of India*, after having clung to it for many years.

—Since we wrote the notice of Mr. Caird's "Philosophy of Religion" last week, we have had the opportunity of reading the book through the kindness of a friend, and shall perhaps have something to say about it next week There is one reflection of a general character that suggests itself to us as often as we take up a book that philosophizes about religion. A man is in possession of some thing that he admits to be of great value but he projects it to the top of Mount Blanc and then sets out without guide and without any apparatus for crossing crevices, in the hope to reach that object. With great risk of life and limb and many privations, he succeeds in reaching the object and brings it back in triumph, and tries to persuade others that the similar object in their hands is of no value because they simply receive without, as he has done, climbing Mount Blanc to get it. Dr. Caird, we may here mention, has some valuable remarks upon 'the inadequacy of Materialistic theories,' and we see not how Mr. Huxley can dispose of the objections here advanced. Dr. Caird seems to favour the ideal or Berkeleian conception of the universe.

—We have much pleasure in acknowledging receipt of the first number of the revived *Indian Evangelical Review* (Vol. vii. No. 25.) Its *pou sto* is now Calcutta, and it seems likely that this fact will have some influence upon the preparation of it. The articles of this number are mostly from Bengal. The following is a list of the contents: 1. Christ, neither Eastern nor Western, but the Son of Man, By Rev. E. J. Scott. (Should it not be T. J.?) II. The Santals. A. Campbell. III. Hindi Translations of the Bible. Rev. Nehemiah Goreh. IV. The Primitive Religion and the Rig Veda. Rev. K. S. Macdonald. V. Hindu Widows. Rev. Jas. Payne. VI. Independence of the Native Church. A Bengali Missionary. VII The Chandals of Gopulgunge. Rev. M. N. Rose. VIII. Bible Distribution. Rev. E. S. Summers. IX. Education Despatch of 1854. X. Notes and Intelligence. We have read with much interest the first article. We agree with the writer in what he says about the misconception of Christ by the Brahmos who wish to make him out an ascetic of the Eastern type. An ascetic is one who glories in his ability to do without the things that other men consider necessary to their comfort, and generally seeks to be glorified of others on this account. But his mistake is that he seeks in one way what the world seeks in another way, i.e. the honour that cometh from man. Our Lord did not trouble himself to eschew the comforts and conveniences of life, but showed his indifference to them. He would not act in a way to make his followers believe that there was any merit in not using the benefactions of providence. But, at the same time, knowing well how much men were enslaved to these things, he sought to bear testimony against the universal pursuit of them by the simplicity of his life and by the instructions he gave to his disciples. Perhaps we have yet something to learn from our Lord with regard to the importance of bearing testimony in our lives against the worldliness so common at this day, even among Christians. We have marked a portion of the article on "Hindu Widows" for insertion in our columns. We must defer further notice of this number of the Review. We congratulate the Christian public on its revival, and trust that the present editor may receive all the help and encouragement he needs.

—We received this week a letter from the Rev. Wm. Taylor, dated "Steam-ship Colorado, June 10, 1880." He says: "I am on my way to Brazil. I have with me Rev. Justus H. Nelson A. M. and his wife, and also Walter W. Gregg, A. B. I expect to plant them down in Para, the commercial emporium of the Amazon, and proceed then to open fields in Brazil and Argentina, and, via Straits of Magellan, visit our heroic workers on the West Coast. I will, in the Lord's time, get back to India."

—We have not taken any very great interest in the efforts made by the House of Commons to exclude Mr. Bradlaugh, because we felt that the responsibility of his claim to sit there rested with those that elected him. The representative system is at an end if those who have been elected by certain portions of the people can exclude those who have been elected by others. It seemed to us that he must sooner or later be allowed to sit there. There were a hundred meetings held on the same day in different parts of England to protest against the action of the House in denying him admission to membership. We are far from thinking that the people who gathered to these meetings were atheists or even deists; it is possible that there were Christians among them, fearing above all things to favour any course that would look like persecution. Still, we believe that the great majority of Englishmen are strongly opposed to Mr. Bradlaugh's peculiar views regarding religion, social life and politics.

—Desperate efforts are being made to get the Municipality of Bombay to consent to the introduction of the C. D. Act. Why is the Government so deeply interested in this matter? The British army is composed in the main of those who are not allowed to marry, and for whom the powers that be make local provision at the different localities where they are in garrison. All this is to save money. If the private soldiers were to be allowed to marry, the officers could not receive such stipends as they now do. The whole system is against nature, and nature has her revenge in the diseases by which the soldier is put *hors de combat*. So the Government stirs up the Municipality to introduce a C. D. Act that the soldiers may indulge their passions without being made to suffer for it.

—The Romanists of the present day are devoting themselves specially to the work of education, and are sparing no efforts to get

the young in all lands entrusted to them. Their Mission work is almost entirely of this character. It would be well if some attention were given to the text-books used by them. They have not the slightest respect for history that does not favour their doctrines and pretensions. A book has just come under our observation entitled "Acts of the Early Martyrs by Mrs. Hope, written for the Oratorian schools of our Lady's Compassion." The first chapter follows the Acts of the Apostles in the account given of the persecution of Peter and John; but in the second, history is parted with, and we have some of the legendary lore on which the Church of Rome has built so much. St. Mary Magdalen is represented as the sister of Lazarus and Martha, and as having been, along with Joseph of Arimathea and others, sent to sea in an old craft that was expected to founder, but instead of that conveyed them to Marseilles, where they preached the Gospel and established a church &c. &c. After this, James, the brother of John, is said to have visited many lands and finally arrived in Spain and there preached the Gospel. While engaged in preaching in the city of Saragossa, he had a vision of our Blessed Lady standing on a jasper pillar who bids him build a church there in her name; for she knew that the people there would be particularly devoted to her. Afterwards he makes his way to Jerusalem, where he is put to death in the 12th year from our Lord's crucifixion. Now the least attention to the *data* given in the Acts of the Apostles will show how replete with blunders all this is. James was in Jerusalem until three years after Paul's conversion as we learn from Gal 1. 18,19. It was some years after this, and only a little before James' death, that Peter had the revelation by means of which it came to be understood that the Gospel was to be preached to the Gentiles. It is only after the death of James that we find any attempts made to evangelize the Gentiles. The idea of building churches at all never appears to have presented itself to the Apostles; but the idea of building a church in the name of Mary the mother of Jesus was some centuries away from the Christians of that day. St. James is also said to have used the sign of the cross to drive away devils. Thus by means of the most fanciful legends, Romanists seek to make the readers of these school-books believe that the usages which were only adopted by a corrupt church centuries afterwards, were favoured by the Apostles. No wonder they look coldly on the Bible which refuses to lend itself to these representations.

—On Thursday last, 37 days after the disaster, the mate and five men of the Barque *Mahabaleshwar*, wrecked on one of the Laccadives, arrived in Bombay, by the Str. *Madura* which picked them up at sea. The Captain, 2nd mate and seven men left the island in a boat and have not since been heard of. Five men were left on the island. A steamer has left Bombay to look after the men and the cargo, (porter and brandy.) The ship struck at midnight and went to pieces in 30 minutes. The men suffered much on the island, living for some days on sea-snakes which they mistook for eels.

—It is confidently announced that the evacuation of Northern Afghanistan will take place within a month. Abdul Rahmon is the man of the hour. He has been leisurely coming to the front, but has not yet come within reach of the army telescopes. Whether the Afghans have learned from the British occupation to love one another, bear with one another, and in honour prefer one another, remains to be seen.

—Speaking on behalf of the C. M. S. at Birmingham, Sir Richard Temple spoke in high terms of panegyric of Missions and missionaries in India.

TELEGU ORPHANAGE REPORT.

The readers of the Guardian are somewhat familiar with the interesting history of the "Christian Orphanage" formerly at Goolburga, now located at Curreemnugger, Nizam's Dominions. They will be glad to learn that a full account of this work of faith is being issued in the form of a Report. The publication of this Annual, like other parts of Bro. Ward's work, is by "faith in God." It will be ready about August 1st and may be obtained of the undersigned. It should be largely circulated. State the number of copies you wish and send addresses of parties in India or elsewhere to whom you desire copies sent. Donations toward the publication of Report, may be sent to,

W. J. Gladwin,
Fort, Bombay.

The Bombay Guardian.

SATURDAY, JULY 24, 1880.

A CLERGYMAN'S STORY.

"From death into Life; or, twenty years of my Ministry by Rev. F. Haslam." At the time when Mr. Haslam begins his narative, the death of one to whom he was very much attached, had the effect of making him very religious. Taking it for granted that he was the child of God, because he had been baptized and brought up in the Church, he thought that all he had to do was to turn over a new leaf, and with this new leaf to cover up the blotted pages of his past life. We suppose the number of those who make the same mistake, is legion. Perhaps while living a worldly life they had at times some misgiving as to their state, which they got rid of as best they could; but when they begin to give increased attention to religious services, they refuse to entertain for a moment any doubt that they are in the right path, and thus their position is made more perilous than it was before. One who gives heed to what the Bible says about the absolute necessity of the new birth for every man, and about the nature of it, must be aware that any doctrine that tends to make people unmindful of this by leading them to think that a rite performed for them in infancy has satisfied the demand of scripture on this point, must be a doctrine so pernicious that it is not possible to exaggerate the evil wrought by it. Some tell us that the standards of the Church of England teach baptismal regeneration, and some say that they do not; but there can be no doubt that many are led to believe that they have in this way become the children of God who give no evidence that they are. We cannot but think that it would be a great gain for the cause of evangelical religion in the Church of England, if the language that seems to so many to convey this idea were altered. We ourselves believe that the Holy Spirit is willing to put forth his power at a very early age in the spiritual development of the child of those who are themselves in all things true to Christ and who seek religiously to bring up the child for Christ; but here the virtue is not in any single overt act of dedication, though it may date from that and accompany the continuous dedication. This is very different from leading people to believe that there is a regenerating virtue in the mere act. Mr. Haslam's first parish was on the N. coast of Cornwall. He showed a great deal of zeal; managed to build a church and decorate it grandly, and got up a famous choir with many instruments, but preached Newman's sermons instead of his own. The people were however by no means so enthusiastic for the Church as he was. Once a dissenter said to him, You would not bury my child, because I am a dissenter. The reply was: I would bury you all to-morrow if I could; for you are no good and can do none either. He says in this connection:

"I little dreamt then that many of the people with whom I thus contended, and whom I grieved so much, were real spiritual members of Christ and had only ceased to be members of the Church of England because I did not preach the Gospel; that in fact, I was the cause of their leaving the church services; that I was the schismatic, for I was separated from Christ; they only, and that for a good reason, had separated from the communion of the Church of England, which I misrepresented."

Here is an amusing confession:—

"So deeply was the thought (of baptismal regeneration) ingrained in my mind that one day I baptized myself conditionally in the Church, for fear that I had not been properly baptized in infancy, and consequently should be lost hereafter."

At length he found out that evangelical sermons drew the people, while sacramental topics did not interest them. So in order to draw the people he began to make use of evangelical literature, both in the pulpit and in tract-distribution. A number of persons were converted by reading these tracts and told him so. He did not know what to make of it, but continued a devoted sacramentarian until he himself, as our readers have already seen, was so wonderfully converted after he had been in the ministry eight years. His conversion was the beginning of a great revival work in the parish (of Baldhu) which continued for nearly three years. But the same work of the Spirit that gave him so much power with the people, seperated him from the sympathies of his ministerial brethren. One of the severest trials of Mr. Haslam's faith was the excitability of the Cornish Christians, which displayed itself in demonstrations that were quite shocking to some who made more of seemliness and decorousness than of the overflowing joy and exultation that broke down all ordinary restraints of conventionality. His faith happily stood the test and the result is very admirable, especially when contrasted with the following very different case.

"I found out that at the time of his conversion he was a beneficed clergyman, and that, as such, not being responsible to any rector or vicar, he began to preach boldly the things he had seen. His changed preaching produced a manifest result, and the people were awakened, even startled, and it would appear he was startled too. Instead of thanking God and taking courage, he became alarmed at the disturbance among his congregation, and finding that his preaching made him very unpopular, he was weak enough to change his tone and

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speak smooth things. Thus he made peace with his congregation, and gained their treacherous good-will; but as a living soul he could not be satisfied with this state of things. He knew that he was not faithful to God or his people; so, being a man of competent means, he resigned his living and retired into private life."

The Apostle Paul tells us that when it pleased God to reveal his Son in him, immediately he conferred not with flesh and blood, but proceeded to carry out the instruction recieved from the Master. By flesh and blood he here means his brethren in the ministry, who were afraid of offending the Jews. In like manner, Mr. Haslam persisted in following the guidance of the Spirit of God, turning a deaf ear to the remonstrances of his ministerial brethren, preferring to see souls saved in an irregular way to a state of decorous church order without life. But the Lord used him to the conversion of some of his brethren in the ministry.

ALL THINGS FOR EACH.

PHILOSOPHERS tell us that one living organism begets another of a higher type, and that another of a higher type, so that in the lapse of ages the rudest, meanest and lowest of all existences begets the highest and most perfect of all, that is, man. What is man? It is easy to show that all existing things, even the entire universe exists for man, points to man and speaks of man and has always done so, even, it may be, when man had not yet an existence. What is man? He is a creature endowed with a body so organized as that external things, all that is, may beome manifest to him and cognizable by him. Without these senses, these inlets of knowledge, the external world would exist in vain for him. Furthermore he has powers by means of which he can effect changes in the external world, though for a season it may be, the sphere of his powers is limited to this globe on which he is placed. He has a body that bears a very exact relation to this globe, so that if this globe were to become larger or smaller than it is, the body of man would not be adapted to it. There is a marvellous adjustment and harmony between his nervous and muscular organization, and the amount of attraction exerted on him by the globe. There are endless differences between men, as to their stature, their strength, their weight, &c. Yet every man, unless he be an invalid, has just the organnization that fits him to move about and work, without being overburdened by the task of keeping his body in a vertical position. Man has senses and appetites; and there is an intimate relation between these and the external world. To begin with what may be considered one of the lowest needs of our nature, the need of food. It is scarcely possible for man to visit any part of this terraqueous globe without finding there something upon which he can support life. But that which seems specially necessary to man is bread, and when we consider how this is furnished to him, we get an idea of the wonderful way in which the whole universe is made to minister to him, and seems evidently to have been made for him. That from which bread is made is found naturally only in a rudimental state, but easily lends itself to cultivation. Now all over the world is found soil in which grain will grow. What is implied in this? The soil must have been furnished with those properties by which that which is fitted to mingle nourishingly with the grain, will do so under the right conditions. It may be that we have to go back many myriads of years to find the time and the process by which the soil became thus fitted. But the soil, no matter how richly stored with juices will yield no nutriment to the grain without the cooperation of earth, air, sea and sky. The earth must roll down her streams to the ocean to replenish it while the work of evaporation is going on, and hinder it from turning into salt. Your grain is sown in the heart of a great continent. Two thousand miles or more away, the vertical sun evaporates the surface water of the ocean; a process of distillation goes on all over the surface, the water is decomposed, the fresh particles are taken into the atmosphere, the saline remingles with the sea. The atmosphere is so constituted that it refuses to hold this vapour in its lower regions and it is compelled to make its way to the higher regions of the air. We have spoken of the sun; but we must remember that the sun is a globe more than a million times as big as this globe of ours, and ninety millions of miles away from us. So that in order that there might be food suited to the exigencies of your body, we find that the soil of the earth has been carried through certain specific conditions, now placed at the bottom of the ocean, now separated from the waters, now visited by mountain springs, now subjected to chemical influences; that it was necessary to begin back many thousands of years ago; that the great central orb of our system should be perpetually sending its rays to our globe; that there should be an atmosphere fitted to receive these rays and make them productive of light, heat and actinism; that there should be an ocean round about the continent to yield the vapour necessary for the continued fructification of the plant; for there is nothing in the preparation of the soil that leaves it independent of the annual showers of rain; then, that there should be winds blowing at certain seasons from the distant ocean to the place where the grain is sown; also that there should be the revolution of the world on its axis to give the succession of night and day, without which life would be impossible; the inclination of the earth's axis to the ecliptic, and the revolution of the earth round the sun, so as to give the varied seasons of the year; then, there must be the intelligent farmer to put the seed in the ground at the right time of the year and to keep a sharp look out on heaven and earth, to guard the nascent plant from innumerable dangers, and to know when to cut down and how to separate it from the stalk. The miller has something to do, and finally the baker, in order that you may have your loaf of bread on your breakfast-table. You take it thankfully in hand, recognizing it as the gift of God, and are overwhelmed with wonder, love and praise when you take note of the fact that earth, air, sea, and sky and the heavenly bodies have all been for thousands of years engaged in answering a demand that was to be addressed to them to-day by your appetite and powers of digestion and assimilation. But this is only one item of your food. The fish of the sea and the fish of the streams; the birds of the air; the cattle upon a thousand hills stand prepared to answer demands that your organization may make upon them. You may travel round the world and visit in succession a hundred different lands, and every where you will find fruits and vegetables that have been made to meet some of the ten thousand appetencies of your palate. In a distant land is growing the cotton which, in another distant land, is to be woven into fabrics for your garments. In another remote land sheep are browsing whose wool is to be made into cloth suited to protect you when the earth in her annual revolution gets where winter reaches us. In many of the lands that you visit is found scenery that is fitted to awaken in your minds emotions of esctacy and sublimity. Electricity has been slumbering for thousands of years waiting for you to learn your first lessons and get where you could find out the secret of conversing with people on the other side of the globe. At night the stars speak to a man and tell him plainly that they know him, singling him out from all the people on the face of the globe, to pour their rays into his eyes, and give him understanding of the fact that there is nothing so distant in space but that it stands in relation to him. In fact, when he lifts one foot and then another in walking, the whole of this great globe is obliged to modify the action of its gravitation; the lines of attraction meeting at his feet are all changed at every step that he takes. Not only so, but the gravitation of all planets and suns is affected by his change of position.

Such considerations as these show us the unity of all created things and so conspicuously demonstrate the existence of an all-wise and almighty God that we see the significance of the Scripture expression, The fool hath said in his heart, There is no God. Caird, in his "Philosophy of Religion" condemns as inadequate the argument for the existance of God from design. He says:

"We cannot conclude to the final cause of the world from any special adaptations or ingenious correspondences which its particular phenomena exhibits. The God we could logically infer from any or all of these would be an imperfect God, in asmuch as it is their very nature viewed as individuals to be incomplete, and to find their complements, each in the other parts of the system to which it belongs, and all alike in its perfect realization. Even if the argument were otherwise unexceptionable by which we infer a design in each of the innumerable instances of adaptation with which the world abounds, yet a thousand finite designers would never make up the idea of that Being of whom, through whom, and to whom are all things."

We fail to see the force of this reasoning, and it was mainly for the purpose of testing it that we have written the above. We find it simply impossible to infer from the marvellous adaptations and correspondences of the world, any other than a God of infinite perfections. The idea suggested is not of a being greater than the forces we see in nature, but of a Being who is *infinite in perfection*. As the Apostle says: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Dr. Caird, delighting in Metaphysics, seeks to make it appear that it is only the *ontological* argument that can prove to us the existence of an infinite God. But for one that will appreciate this argument ten thousand will appreciate the evidence from design.

REMINISCENCES. LXXVIII.

It is ten or eleven months since we made the last extracts from the metrical retrospect written by H. in 1861. If we had not committed ourselves to the work of embodying this in the present series of papers, we would hesitate to inflict such long extracts upon our readers as now have to be made. However, the understanding which the reader has of the actual path trodden by H., will facilitate his reading of these Lines in which the meaning is as much disguised as it is shown. In the following, the student years 1841-3 are depicted, and then the bitter consciousness of invincible darkness that took possession of him when a certain one was found to be dying.

But longer in these sterile years
Why linger? Not that sterile they to him
Appeared, nor fugitively profitless.
Close wrestling with the hours, he let no day
Without surrender of sone treasures, slip
Forever by. What streams to men seem golden
He gladly saw into their coffers poured;
Enough that through *his* mind enriching streams
Of manifold enquiry made their way.
All unexpected came at length an hour
When desolation shed a lurid light
Over these spoils of years; when the large world
Where monarchlike his mind was wont to move,
Was stricken with a curse, a harrowing sense
Of an unmastered truth, which unattained,
All conquered things were worthless, God's creation
A withering snare, and life a toilsome path
To a most hated precipice, a ruin
More formidable than the lake of fire
By infidelity deemed fabulous.
Where now, oh will of man, thy trusted power
In life's least kindly desert so to pitch
Thy pliant tent that time's relentless hail
Should seek thee vainly? Where, Oh worshipped thought,
The power to nicely balance gifts and wants,
Content and appetite, imagination
And philosophic handling of the real,
So that with gathered drapery down the years
Molesting not and unmolested, thou
Might'st move serene and cast unseen the seed
Of something statelier than the tree once shown
To Babylon's proud Lord? A dark enigma
Looks through the sorry rifts of thy poor world,
And earth's old curse, beneath the iron foot
Of unbelief thought to be crushed for ever,
Starts up in unimagined royalty,
And shakes for thee intolerable fetters.
Whether this life into a higher life
Dissolves, or into nothing, ? This the doubt
That crucified that unbelieving soul.
'No proof; and though no proof, no matter'; such
Th' inscription on this buried question. Now,
How starts it into life? By what enchantment
Are all his aspirations carried past
The bourne where reason strikes her final halt
And superstition soars on fancy's wings?
In his own nature has a pearl of price
Appeared, and agonizingly a place
In light eternal challenged for itself?
Not so. His faithless nature had no value
That hindered him from shaking hands with death.
A nature less unlovely lifted high
For him this question. He that saw in Christ
No beauty, in the fount of loveliness
Nothing love-worthy, heaven-permitted saw
Where death had prematurely placed his seal,
What led more captively his spirit than
Alas! redeeming love its earth-won souls.
By subtle ties, half heavenly, though unknown,
His nature to this better nature linked,
(Better yet how imperfect, with the light
Compared that through the just made perfect shines,)
Saw with dismay that faster than these bonds
And finger, by anticipating death
Were round her being thrown. Hence, dread and gaunt
Aud all-obscuring, started into life
Threatening all life and hanging forth a pall
For all creation, this tyrannic doubt:
'Does what we love inherit endless love
Or wholly must it unrecovered sink
To loveless night?' His life to shield that life,
A thousand times his life to know that life
By death unvanquishable, gladly now
The doubter would have given; poor gift and vain.
Faith from the skies cries bending, 'Shall I come
And on Christ's cross your crucifying doubt
Forever nail?' No faintest echo climbs
Responsive. One poor hope the doubter lures
Into the metaphysic depths where thought
Turns all that claims to be, into itself,
And shows the world *ideal*. Falsehood gives
What long this seeker in the hand of truth
Had scornfully let lie. And yet not that.
'Matter is not; to matter death pertains;
Then death is not. The spirit then whose light
Hath flashed such joy and sorrow on thy path,
Smiles on destruction and transfixing it,
Immortally to scenes of better bliss
Moves onward.' This th' evangel, this the manna,
The balm of Gilead to the tortured soul
By human wisdom proffered and with rapture
By famished infidelity and love
Accepted. Falsehood from such victory
Returns defiant, and upon her throne
Sits absolute. And thou that would'st thy life
For the loved life surrender, learn how poor,
How powerless to help is human love,
When Christ a Mediator is not known.
Where thine eye rested and the eye of death,
The Saviour's also fell, and with his glance
Eternal life. 'Go quickly and my crown
Of thorns interpret.' Marvellously borne,
The message reached the sufferer who then
With joy beatic up that ladder-ran
Where angels go and come. But at its foot
—For him whose unanointed eyes saw not
That pathway to the skies—was left behind
The Book that witnesses of life in Christ,
And for his parted ones reunion where
Love is the atmosphere. Than gold refined
More precious, though uncredited, that Book;
For though to him its voice divine be mute,
Its accents had revealed God's heart of love
To one whose least alleviated pain
Bespoke his endless gratitude. See now
This reverential skeptic trace with joy
Daily the sacred page: 'Dear friendly words
That entered in where words of mine might not,
Bathing the soul in minstrelsy of heaven,
How shall I not forgive you the offence
You offer to my colder reason?' Thus,
Loved as a mortal's testament, not Christ's,
The word was read, and days and months went by
But from that mind the seven-fold veil went not,
And through no rift of sorrow entered ever
A dream that God had spoken to mankind.

INTERNATIONAL BIBLE STUDY.

August 1st, 1880. *Matthew XVII.* 1-13.

"And after six days." Mark has the same expression, Luke says, "About an eight days' after." The disciples had evidently been led to connect this transfiguration scene with the words of Jesus recorded just before. The words which had so impressed them were these: "The Son of Man shall come in the glory of the Father, with his angels. There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." The glory which was shown to them on the Mount, they understood to be the glory with which Christ should come into his kingdom. Thus John says, "We saw his glory as of the only begotten of the Father." And Peter, thirty years after, referring to this very transfiguration, says: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." In a more important sense, the Lord Jesus began to come into his kingdom on the day of Pentecost, for the kingdom of God is righteousness, peace and joy in the Holy Ghost. The glory which Christ assumed on the mountain was very much that in which the Jews expected the Messiah to appear, and the appearance of Jesus in the likeness of sinful flesh, though without sin, was a stumbling block to them, because of their devotion to that which is visible. "Taketh Peter, James and John." Just enough for witnesses. The great object of our Lord's ministry was to inspire faith, and he sought to keep his disciples sensible of the obligation to discover his glory in his works, his words, his sufferings, that is, to apprehend it by faith. A vision may appear to give one's faith a wonderful lift, but then it has the tendency to make us think lightly of the ordinary modes of manifestation and thus really to weaken the principle of faith.

"His face did shine as the sun, and his raiment was white as the light." His whole person was luminous, much perhaps as the light of an electric lamp shines through the porcelain globe in the heart of which it is placed. For all we know electricity may be the very medium by which this light was flashed from the physical body of Jesus, and by which our bodies shall shine, when made like unto his, in the day of the manifestation of the sons of God.

"Moses and Elias talking with him." This was a faint foreshowing of the glory of the New Jerusalem, which one of those that were on the Mount saw afterwards descending from God out of heaven. "Moses and Elias appeared in glory", says Luke, but it was the glory of Christ that irradiated that mountain-top. If a Jew had figured such a scene to himself he would have represented Moses and Elijah as first appearing in glory and Christ as being seen in that glory. But Christ was so much the central sun, eclipsing all beside, that Matthew and Mark say nothing about the glory of Moses and Elijah. We are told that they were speaking about the decease that Christ was to suffer at Jerusalem. The present visible glory was of little moment compared with the importance of that great event. How little this transfiguration scene did for the three disciples who witnessed it, is evident from their subsequent conduct, especially in the garden of Gethsemane. This should have prepared them for that; but it did not save Peter from getting terribly near the shipwreck of his faith. But what the vision could not do, the Spirit of life on the Day of Pentecost effectually did.

"Peter said." Peter must needs put in his say. They were talking about a matter of supreme moment, but he is not to be re-

strained. He has a proposal to make, viz. that he would be allowed to put up three tents or booths for Moses, Elijah and Christ to dwell in. This perhaps was what would have occured to the ordinary Jewish mind: to view these three as having a certain parity.

"A bright cloud overshadowed them." 5. This would call to mind the manifestations of God in the days of the tabernacle, when the cloud of the divine presence was seen over the temple or the holy place or the mercy-seat. "This is my beloved Son, in whom I am well pleased; hear ye him." This was for the instruction of the disciples and of the church of Christ through them. This is that Jesus of whom Moses said, "A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things." Like unto Moses and different from all other prophets, in that he was the founder of a new dispensation, a lawgiver. God, from his throne, declares that the time is come when the law given by Moses must make way for the Gospel of his Son. The disciples were sore afraid. The voice from the most excellent glory affected them as the transfiguration scene itself had not done. But let us note that the object of the whole marvellous scene was that we might know that God speaks to us in Christ.

"Jesus came and touched them, and said, Arise and be not afraid." It is Jesus who alone can embolden us to stand when God appears in his majesty.—We consider that the transfiguration occurred at night. The fact that the disciples were sleeping when it took place, favours this idea. It was the next day, as we learn from Luke, when they came down from the hill.

"Tell the vision to no man, until the Son of Man be risen from the dead." 9. It could not be rightly understood till then. Christ's glory is in saving men, and it was fitting that men should comprehend or be informed regarding the means of redemption, before their attention was directed to that unto which they are to be redeemed.

"Elijah truly shall first come." What the scribes say about the coming of Elijah before the Messiah, is correct. But they know not that Elijah has actually been among them preaching, and instead of their doing what he listed they have done unto him what they listed. When Herod put John in prison, not one of the scribes moved a finger to hinder this or uttered a word of remonstrance.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR EDITOR,—I beg to say a few words through your columns to God's people concerning the M. E. Church at Bellary,

Although our people are not very numerous there, yet they are a *quickened* people. Bellary, hitherto, has been the central point of a large circuit consisting of about one thousand miles of Ry. line,—— from Dhond to Erode.

By the blessing of God upon the persistent efforts of our good brother, Rev. C. B. Ward, and by the help of this large circuit, a good, substantial, Church edifice has been built. This edifice is without any unnecessary ornamentation, but is plainly and nicely finished, and is, indeed, a very pleasant house in which to worship God. The writer had the pleasure of labouring in this church from the 23rd Jan. to the 7th June this year, thus becoming acquainted with the facts concerning its building as well as with the people of the place.

The greatest precaution was exercised during the whole process of its erection, and the means at hand were most judiciously applied; but with all this care, *there is still a debt of Rs.* 1,500 *resting upon the Church.* It has not yet been dedicated although it is constantly used for worship.

In consequence of the sickness of Rev. W. E. Newlon, who was labouring at Black Town, Madras, our work was so far rearranged as to detach Bellary from the greater part of the Ry. line. The line, however, has been no source of income to us this year. Bellary is now supporting its own pastor, independent of the Ry. line, as, indeed, it *should* do. The people support him readily and *gladly,* and although so few in number and by no means rich, yet they are doing all they can do to pay off their church debt. They have a plan for collecting money among themselves as fast as their limited resources will permit. Some of the good sisters are now arranging to put up pickles and jellies to be sold, and the proceeds to be applied toward the liquidation of the debt. Hence it may be seen that they are not simply awaiting outside help, but they are *trying* to help themselves. However, they are weak. They *can not pay* this debt for a long time. I want to ask the help of God's stewards in this matter. Who will come forward with money and help us to pay this debt for the glory of God? I am praying that the Lord will send us means to clear this all off before the next session of our conference which is to be the 1st of Dec. next. If the Lord seeks to answer my prayer by appealing to your conscience for your money, "*quench not the Spirit.*" Please help us *now,* then when we have money and you have debt, we will gladly return the favor. Send us money in *large sums* or in small sums; Please send by Post Office Order or any other convenient way, to Rev. T. E. F. Morton, pastor M. E. Church, Bellary. All receipts will be duly acknowledged in the *Bombay Guardian.*

IRA A. RICHARDS.

Madras, 17 July 1880.

DEAR SIR,—Will you permit me through your paper to express a few thoughts for the consideration of my brethren and sisters connected with the Methodist church. And first suffer me to say it is matter for deep thankfulness that in connection with this branch of the church universal there has been, more or less, a state of revival since its formation. But I presume all of us are desirous of seeing the work of the Lord deepen, widen and lengthen, and it is with this object in view I offer these remarks.

There can be no quibbling over the fact that holiness, perfect love or sanctification (we will not dispute about names) as an experience possible to this life is kept before the church, and the members are urged to seek it; but is it not also a fact that the great lack is, definite witnesses who both live and profess it. If "he that seeketh findeth" then one of three things must be the cause of this. First—that we do not seek it. Second—that we do not seek persistently; or thirdly—that some do enjoy the experience but through confounding it with those special manifestations of the Spirit for special work they keep from confessing it. I would ask each member, Is your trumpet giving a clear, certain sound?

I have given the above thought the first place because unless the members of the Church are fully trusting the Lord Jesus to save them as He wishes to save, the work of the Lord cannot prosper. And now I come to my second point:—

Has not the Church lost power and vitality by the change made of late years in the system of instructing enquirers? Latterly it has been the practice to invite seekers to come forward and kneel at the communion rail, and has it not been the case that often there has been a jumbling (excuse the expression) together at the rail of seekers for pardon, seekers for purity, and of those in sympathy with the work? "Why," some might question; "what evil do you see in this"? I answer. That seekers cannot possibly receive that attention and instruction which is so absolutely necessary to lead them into light. And again, another evil result is that the work of instructing seekers is centring more and more in the ministers. This I think a very serious evil—more serious than at first sight appears—for through this the lay member's right hands are forgetting their cunning; or in other words those in the Church who could assist the minister in this way are losing not only experience in dealing with awakened souls, which would no doubt eventually lead some out into the itinerant ranks, but, as an almost necessary consequence, they are losing their zest for the work. Is not my statement borne out by facts? Is it not a fact that if a man or woman engages on Sunday evening in instructing anxious souls, he or she will get such a taste for the work that they will go out and seek others also?—Then, too, it is impossible for one minister to instruct half a dozen seekers in a few minutes, especially if their minds are distracted by hearing some one pray in tones lend enough to be heard over the Church. Many of those interested in the Lord's work would gladly help the minister if he would invite them to help him; or better still perhaps, he might organize a band of helpers.

Another thought has been in my mind which I now proceed to express. I noticed an article in the "India Methodist Watchman" for April entitled "Pastoral work" bearing on house to house visitation. I would ask those joined with me in Church Fellowship, can we not do much to help our Pastors in this way both by visiting one another and speaking to one another freely outside of our fellowship meetings? How much more useful we might be if we would only *let* our light shine. Another thought in this line is this. Should not the Pastor ask some of the members, brethren or sisters, to accompany him in the visitation of the other members of the Church. I think many would willingly do so and not only would more of this most essential part of pastoral work be done, but a deeper bond of union would be brought about between pastor and people. In our Bombay Methodist Church alone there is a mine of only very partially developed power, talent and usefulness, which if led out, would set many cities blazing. Oh, that the Pastors may be endued with wisdom from on high that they may know how to bring to light and into use every talent and power lying hidden in their churches.

Pardon me for the length of this letter, but the subject matter, dear Sir, will I trust be in your eyes of sufficient moment to warrant your inserting it in your paper.

Yours Faithfully
METHODIST.

DEAR BROTHER,—I have found a brief visit to this station both pleasant and profitable. At the present time there is an interesting work of grace going on here amongst the soldiers. A week or two since a series of union special services were commenced at the Methodist Episcopal Church, and these have resulted in the conversion of a number of men belonging to the 29th Regt. and the 17th Lancers. Many of these cases are exceedingly interesting.

At a meeting held last Monday in the Soldiers' Prayer Room, several testified clearly concerning their experience of salvation, and thanked God that they had been led to attend the services at "the Methodist Chapel." Two of them had been on guard the previous Sunday, and expressed their regret at not having been able to enjoy the privileges of the sanctuary, but were thankful that they realised the Divine presence whilst on duty, one of

them stating that he had been greatly blessed all day, by contemplating a text he had recently heard preached from, "Let us therefore come boldly unto the throne of grace" &c. I believe it has been the opinion of some that there is no room for the Methodist Church here, but on hearing the grateful testimonies of these new-born souls, one could not help feeling that the Great Head of the Church has set the seal of His approbation upon it, and that in the Day of account, it will be said of many "This man was born there."

The edifice is an exceedingly neat and attractive one 25 by 50, and was built under very great difficulties, but I am sure all who have assisted in its erection must now feel amply compensated for their self sacrificing labor of love. I may say there is yet a small amount of indebtedness (600 Rs.) remaining and which the brethren are anxious to wipe out; should any of your readers therefore be disposed to help in this matter, contributions will be thankfully received by the Pastor, Rev. W. Curties.

Rev. D. Osborne of Allahabad has been here for a few days, preaching both in Hindustani and English to the great delight and profit of his hearers.

Rev. J. Campbell of the Canadian Presbyterian Mission has also rendered efficient and hearty co-operation in these special services.

On Monday evening a very affecting and impressive scene was witnessed at the public service, when Rev. D. Osborne baptized, on profession of faith, four beautiful young girls (sisters) aged respectively 16, 15, 9, and 5. They had been first carefully examined and instructed and gave most satisfactory evidence of their being "new creatures in Christ Jesus."

The youngest (Mary, who thus early in life, has chosen, "the good part") is, according to the testimony of the parents, perhaps the most advanced Christian of the four and was under God, the means of bringing about the conversion of the eldest sister, who was the last one of them to be converted, and who was brought under conviction through a prayer which little Mary offered one day at family worship. "A little child shall lead them." "Out of the mouths of babes and sucklings thou hast perfected praise."

The conversion of another of these dear girls is equally interesting. One day the parents missed two of them from the house, and on making search discovered them in an outhouse, on their knees in prayer—one of them (who had been previously saved) was thus seeking to lead her unsaved sister to Jesus.

And now all these four sisters are bright, happy, joyous disciples of that blessed Saviour, who said "Suffer the little ones to come unto me and forbid them not not for of such is the kingdom of God."

Let me ask that all who love our Lord Jesus Christ will fervently pray for this good work at Mhow.

Mhow, July 21. Yours sincerely,
I. F. Row.

NOTICES.

The Monthly Missionary Prayer Meeting will be held at the Dean Lane Hall, Fort, on Monday, July 26th at 8 P. M.

Bombay Temperance League.—The next monthly district meeting will (D.V.) be held in the American Mission Church (off Parel Road) on Tuesday, August 27th at 8 P. M., Col. Van-Heythuyson, President of the League will preside. All cordially invited.

A Public Lecture to English-Speaking Natives will be delivered in the Ambroli Mission Church, Khetwady, on Sunday, 25th inst., at 6 o'clock P. M., by the Rev. Buchanan Blake M.A., B.D. Subject:—"I believe in God." All are cordially invited.

The third Quarterly meetings of the Bombay District, M. E. Church, will be held as follows: Ahmedabad, August 1st; Baroda 8th; Bombay, 10th; Egutpoora, 15th; Nagpore 22nd; Poona, 29th; Kurrachee, Sept. 12th.

D. O. FOX. P. E.

Received for the Teloogoo Mission, from P. T. W. Rs. 10.

There are now eight women and one child in the House of Hope, and three applicants for admission. The funds are very low.

Epitome of News.

Saturday, July 17.

—Press Commissioner: News from Kandahar states that on Shere Ali ordering his force to retire from Camp Kadanak towards Girishk on Wednesday morning, the infantry deserted in a body, taking guns, arms and ammunition, and went off towards Zamindawar. The British force crossed the river in pursuit and overtook them at Shoraki and completely dispersed them, killing 200 and recovering 54 guns and baggage.

—The Calcutta papers report that Captain Gibson of the British India steamer Medina has been drowned at Rangoon. It seems he was going off to his vessel in his gig, when the boat fouled a cargo boat and capsized. Captain Gibson was drowned, but the *khalassies* were saved. This was Captain Gibson's first voyage in command.

—London gossip in *Times of India*: Old Lord Kilmorey has at last been gathered to his fathers. His lordship was in his ninety-fourth year at the time of his death. He would seem to have died as he lived, for a few days before his death it is said he tackled a nurse, who had irritated him, very gamely. His lordship is reported to have had an income of £40,000; but he managed somehow to spend a good deal more, for I hear his grandson, Lord Newry, will not come into more than half that income, and does not get a shilling of ready.

—The Government of Bombay have deputed Mr. H. P. Jacob to ascertain and report the number of European and Eurasian children of school-going age in very town and station in the Presidency and the existing provision for their education in the town or station in which they live.

Monday, July 19.

—The barque Mahabaleshwar, London to Bombay, was wrecked on one of the Laccadive islands, June 15th.

—The Euphrates Company's Steamer Kalifa, going from Basrah to Bagdad, was attacked by Arabs near Ezra's Tomb on the 8th. inst. A fire was kept up by the assailants for an hour and an attempt was made to board the steamer, but it failed. A quartermaster and one passenger were killed and the captain was wounded.

—The correspondent of a contemporary hears that many of the venerable Hindoo gentlemen of Bombay have succeeded in buying up at fancy prices from Mhow and other places in Kattywar and Gujerat, girls of tender age for the purposes of marriage. The "home consumers" of the article are greatly frightened at this, and native journals are full of complaints on the point. The instances they mention are certainly very curious. Here is one:—A little girl who had been affianced to a suitor aged about 20, was the other day literally "knocked down" by her parents for a tempting bid to a decrepit old person from Bombay, in breach of an existing contract. Another poor girl of 14, who managed to catch a glimpse of the impatient bridegroom to whom she was sold by her parents, on finding that he was somewhat over three score, firmly refused to be married. She had, however, at last to yield to parental oppression and Brahminical devices. The native writers mentioned, think the marriage customs of Hindoos are tyrannical enough, without the unnatural trafficking which old Bombay capitalists and merciless Hindoo parents combine to establish.

—A sanad, granted by the Viceroy to Mr. Ramchandra Trimbak Acharya, Government Pleader and Public Prosecutor in the Tanna District, conferring on him the little of "Rao Saheb" as a personal distinction in recognition of his meritorious services, was presented to him on the 10th, at Tanna, by H. M. Birdwood Esq.

—All the Hindu traders are leaving Cabul. A large number left on the 16th for India and a convoy with their property was to leave on Sunday.

Tuesday, July 20.

—The *Bombay Gazette* hears it whispered that the P. & O. Company propose to introduce the restaurant system on board their steamers; passengers to call for what they want when they want it, and pay only for what they call for.

—The Br. India S. N. Company propose extending their service to the Mauritius.

—*Bombay Gazette*: The British are expected to withdraw from Kabul on the 13th proximo. Fifteen thousand native and five thousand European troops will be retained temporarily, and the Jallalabad line and Khyber will be held by levies.

—Major F. P. Worthy, Bengal Staff Corps, formerly of the Bombay Army, died suddenly of heart disease on Sunday morning at Colaba. The funeral took place yesterday. When his wife sought to awake him, Sunday, 6 a. m. she found him dead. A doctor was summoned who said he had been dead about four hours.

—The Lieutenant-Governor of Bengal has declined to interfere with the sentence of death passed upon George Nairns by Mr. Justice White for the murder of the native constable Golab Khan.

—The cost of the Cashmere Famine has been about 45 lakhs.

—*Christian*; Gloncestershire:—We have been greatly cheered and helped by a visit from Mr. Haslam in this remote corner of the vineyard. He spent a week with us, preaching three times on the Sundays, and each week-day evening, with Bible-reading in the afternoos. Truly the Lord opened his servant's mouth to speak to the believers here of the blessed light and liberty of salvation in Christ. I have had some interesting testimonies to blessings received. We have many professed believers here, but some have been bound hand and foot with grave-clothes. Mr. Haslam has, through God's help, been loosing these and letting them go.

—*Overland Mail*, July 2: The Marriage with a Deceased Wife's Sister Bill was rejected in the Lords on June 25 by 101 votes to 90. The Prince of Wales, the Duke of Connaught, and the Duke of Edinburgh voted in the minority.

Amongst the deaths recorded this week are:—Lord George Paget, K. C. B.; Lord Belper; Sir C. E. Scott; and Commander H. H. Johnstone.

On June 30 the decrees expelling the Jesuits from France were put into force by the police authorities.

A deputation who complained of Civil Service trading by Crown servants was received by Mr. Chamberlain, President of the Board of Trade, on June 26.

The Centenary Commemoration of Sunday Schools is being celebrated this week, one incident in the celebration being the visit of 30,000 children and their teachers to the Crystal Palace on June 30.

The Handel Festival was brought to a conclusion on June 25 by a successful performance of "Israel in Egypt."

Directly the clock struck twelve on the night of June 29-30—which was the last hour of the three months' respite granted by the decree of of March 29 to the recalcitrant fathers—a strong body of police were despatched to the various houses of the Jesuits in Paris, the whole of their occupants turned into the street, and official seals affixed even to the doors of the chapels where the consecrated wafers were kept.

Mr. Bradlaugh has himself publicly declared that his conscience would allow him to take the oath which ends with "So help me God!" Why did he not hold his tongue and take it? In reality he is excluded from Parliament because he tried to put a strain on the conscience of all his fellow-representatives. He tried to get them to sit silently by while he took an oath of which he had openly declared the most solemn portion to be absolute nonsense. It is for an attempted offence against the conscience of others and not for any sensitiveness of his own conscience, that he is exposed to difficulties which (to speak frankly) he seems not a little to enjoy,

The Duchess Dowager of Cleveland has just presented a third sum of 1,000*l.* to the Bishop Suffragan of Nottingham towards the endowment of the proposed new bishopric of Southwell, and a further sum of 500*l.* towards the provision of a palace for the future bishop.

Mr. Robert Arthington, of Leeds, has offered the Baptist Missionary Society 4,000*l.* in aid of its Congo Special Mission, and particularly for the purchase and perpetual maintenance of a steamer on that river and its affluents.

The *Liverpool Daily Post* states that the movement for the establishment of a university college for Liverpool is likely soon to be crowned with success. The amount required is 80,000*l.*, and of this sum 60,000*l.* have been subscribed, to which Lord Derby contributes 10,000*l.*, Messrs. Rathbone 10,000*l.*, Mrs. Grant, of Rockferry, 10,000*l.*, Col. A. H. Browne and Messrs. Crosfield 10,000*l.* between them.

The Cunard steamer *Scythia* brought details of a terrible collision between the steamer *Queen*, from London to New York, and the *Anchoria*, bound for Glasgow, in a fog in mid-Atlantic so dense that the vessels could not be seen till close on each other. Each vessel had about 200 persons on board, and the *Anchoria* was only saved by her watertight bulkhead separating No. 2 hold from No. 3, for the *Anchoria's* port bow was stove in ten feet by the force of the collision. The passengers were below at the time (Sunday afternoon), and at once the *Anchoria's* boats were lowered. It is said that the first boat was seized by two sailors, but upon the captain of the *Anchoria* threatening to shoot any men who got in before the female passengers, the pair surrendered the boat. A thrilling incident is furnished by the captain of the *Anchoria*, who pursued with an uplifted axe a sailor who had deserted his post. The captain threatened to split the man's head open if he did not return to his duty. The man returned. All the *Anchoria's* passengers were transferred to the *Queen*, and landed at New York, Fortunately not a single life was lest by the collision. After the collision a thanksgiving service was held on board the *Queen*.

Wednesday, July 21.

—The following Resolution was yesterday adopted by the Town Council: The Town Council is unable to recommend the Corporation to contribute towards the working of the C. D. Act in the city of Bombay.

—*Times of India*: The Arab revolt is reported in the home papers as spreading to an alarming extent. The Pera correspondent of the *London Chronicle* telegraphs that the insurrection in Mesopotamia is spreading fast, and now extends from Bussorah, on the Persian Gulf, right across Arabia to Mecca, on the Red Sea. Sheik Hussein, son of Abdul Rahman, who was dispossessed of power in 1867 by Abdul Aziz, the Sultan of Turkey, is at the head of the revolt in Southern Arabia, and is said to be a leader of influence and ability.

—The *English Church Union* now numbers 11 Bishops, 2,530 Clergy; 15,206 Communicants. One clergyman to six laymen.

—What is the English Parson's Lament? The following, if we may believe the *Indian Church Gazette*:

Some "*Glad-stone*" name thee, Britain's breath,
And call thee "*Save-all Will!*"
We "Sad-stone" name thee, Britain's death,
And call thee "*Bury-all Bill!*"

—G. T. Carruthers in the same: The struggle now pending between the Russians and Chinese at Kuldja tempts me to lay before your readers an opinion which I have occasionally expressed, that Kuldja, or, as it is called by the Chinese, Huui-Yuen, lies on the border of the old land of Eden.

The description of Eden in Genesis implies the existence of a fertile plateau, well-watered, from which four rivers issue, and towards the west of which lies a desert and sterile country.

This plateau I suppose to be the plateau of Kashgar, the rivers are the Indus, Oxus, Jaxartes and the Tarim-kul rivers. The sterile country is the desert of Kizil Koom, between the Oxus and Jaxartes, and Tibet is the Eden proper from which the river issued to water the garden.

—*N. Y. Evangelist*: Horse-racing is accepted by the English themselves as their "national pastime," and they pride themselves in it. It is, in fact, going on, literally, all the year round; as any one can see who looks into the papers; but the great races of the year are those which are run in May on Epsom Downs. They began this week. The greatest day of "the season" is "Derby Day." That occurred on Wednesday. Parliament always adjourns for "The Derby." The motion to adjourn is always opposed, but it always carries by a large majority; and so England's law-makers flock to Epsom Downs "to see the sport." That this should attract the general public does not surprise me; but here is a fact which does seem to involve a practical contradiction, which I cannot explain. The winner of the "Derby cup" this year is a nobleman who stands at the head of very many of the most noted religious and benevolent societies for which London is so widely and so worthily famed. He appears as "patron" of some and "president" of others. The managers of these societies often meet at his house; the ducal palace is thrown open to them, and its owner presides and conducts the devotional and other proceedings. I have been there and witnessed these proceedings at Grosvenor House. But, more than all, this winner at the Epsom races distances all his competitors in the race of giving money to these various causes of religion and benevolence, and to other good objects. Only yesterday the papers published that he had given a large amount toward endowing the new bishopric of Liverpool, thus completing what was necessary to make up the new Bishop Ryle's salary. Now it is just possible—though it is always delicate to touch motives—that the Duke of Westminster (a good Presbyterian name, you see,) is placed at the head of so many societies because he is known to be generous with his money. But does it not look a little queer to see a man pocketing the stakes of the "Derby Day," and then turning round and handing the money over to the *un*horse-racing (there are some horse-racing Bishops) and evangelical Bishop Ryle in payment of his salary!

As to giving money, all concede that the Duke of Westminster gives largely; but then he is the richest nobleman in the Kingdom with an income so great that possibly—such cases, though rare, have been found—he may not know "what else to do with it." Last year, on "Derby Day," he was beaten by Sir Lionel de Rothschild, the Jew leaving the Christian (with the same horse) second best; but this year the noble Duke beat all the Jews and Gentiles who mustered on the course.

Thursday, July 22.

—It is reported that the President Troplong, under French colours, went ashore near Ras Hafoon. She was at once boarded by hordes of Somalis, who proceeded as usual to help themselves to everything portable, including a box of specie. Whilst they were engaged in their depredations the vessel gently glided off, and the Somalis at once leaped over-board with their booty. The captain, however, had some Winchester rifles ready loaded and he is said to have killed or wounded upwards of twenty Somalis while they were swimming ashore. The vessel eventually reached Aden in safety.

—*Lex* in the *Bombay Gazette*: As for the old stock argument about legislating in the interests of vice, if the Act does not do this, what does it do? If vice of the description under comment is a drug in the market at present, or at least in not much demand, is it not better to let it remain so? It appears to me that the editorial I have briefly commented upon is decidedly overdrawn and the arguments produced are very far fetched. This particularly applies to the last sentence. "The opponents of the Act," &c, "would, if we may judge by their published words, let it blow on unhampered and unchecked until its foul waves have polluted the whole town with what a cost of ruin to the public health those fomiliar with our hospitals alone are qualified to tell." If this paragraph means anything it means that, as at present constituted, the "social evil" is in very great request, notwithstanding the fearful penalty sure to follow on the heels of transgression. We, the opponents of the C. D. Act, think differently. We think that the penalty keeps the evil within due bounds. And we have no fear that "its foul waves" will pollute the town or any very great portion of it.

—*Bombay Gazette*: Government has sanctioned the construction of a short length of railway from Sibi to Pir Chokee, a distance of 21 miles, with a pile bridge over the Nari River at Mittri. This does not look as if the Bolan route is to be given up. Immediate arrangements are being made for the repair of the Bolan Pass road.

—The Steamer *Khiva* with English Mails, left Aden for Bombay, Tuesday, 7 p. m.

—The postage charged on inland parcels not exceeding 20 tolas in weight has been reduced from 8 annas to 4 annas. The new scale of rates will apply to inland parcels posted on or after the 15th August 1880.

—The Shah of Persia has entrusted to an Austrian gentleman, named Baron Weiss Teufenstein, the task of introducing improvements into the financial administration of Persia.

—*Spectator*: Rumours are coming in from Sofia of an appoaching movement for the fusion of the two Bulgarias. It is stated that delegates from Bulgaria and East Roumelia have met, and have aggreed to hold themselves in readiness for a signal; that 16,000 rifles have been distributed, and that Bulgaria has lent East Roumelia £40,000. It is also asserted that Prince Alexander has declared the situation unendurable, and that either he must supersede Aleko Pasha, or Aleko Pasha must supersede him. All these stories, except that of the loan, lack confirmation; but it is possible that should Greece be compelled to declare war to obtain her territories, Bulgaria may seize her opportunity. With Greece, Bulgaria, Eastern Roumelia, and Montenegro in the field, and Macedonia in insurrection the Porte would be hardly pressed, more especially if the Italian Volunteers began to swarm across the Adriatic.

—*Times of India*: "The Superintendent of Marine (Captain Carew) has chartered the s s. Ash to proceed at once to the island of Ancutta, of the Laccadive Group, to rescue the remainder of the crew of the wrecked ship Mahableshwur, to endeavour to save the Government stores, which formed part of the cargo of that

vessel, and to search amongst the neighbouring islands for the master and boat's crew."

There were about 2000 hhds of porter on board the wrecked vessel.

—Same; London, 21: It is stated here on good authority that Abdul Rahman has accepted our terms and that he will be at once appointed Ameer.

—A line of telegraph has been ordered from Kandahar to Girishk.

—The Paris *Patrie* announces that the French are preparing an expedition against Tonquin, the primary object of which is to drive away the rebels and pirates which infest the coast, and thus to secure communication with China by the Song-Koi, or Red River. It is not intended, this paper further states, to effect immediately the actual conquest of Tonquin; but it is proposed to "mediatize" as it were the Annamite Government Agents in the country with a view to placing it ultimately under the dominion of France.

—Letters received in England from Zanzibar, under date June 2, report the arrival there of the remainder of the members of the German African International Expedition, under Count Schoeler, to occupy the country between the Belgian settlement at Kavema, on Lake Nyassa, and Unyanyembe. Further, the arrival of a French expedition to occupy the district of Usagara, between the Mpwapwa and the coast, and also of the London Missionary Society's party proceeding to strengthen the missions in Unyamwezi, Ujiji, and Uguha. Another indication of the attention which is being called to Africa is the recent arrival at Zanzibar of M Sevgene, a Frenchman, who intends to settle at Unyanyembe, and there open a trading store for the supply of explorers and missionaries on their way inland. He will also offer to transport their baggage.

Friday, July 23.

—*Bombay Gazette*: A deputation from Mahomed Jan and a collection of Chiefs of Maidan have waited upon the Chief Political Officer proffering their submission. They were advised to proceed to Abdul Rahman and make submission to him personally. In consequence of this, Mahomed Jan and other Chiefs, with an escort of two thousand men, proceeded at once to Charikar, where the Sirdar now is.

—Press Commissioner: Kabul, July 21—All the districts in the neighbourhood of Kabul are quiet. Large numbers of Chiefs and people are still visiting Abdul Rahman at Charikar. Interviews between him and the British authorities are being arranged for Zimma, fourteen miles north of Kabul, where General Gough's Brigade is encamped. A Durbar which will be attended by a deputation of Chiefs from Abdul Rahman's camp will be held to-morrow afternoon. The main body of Ayub's forces have reached the Helmund above Girishk.

—Rain-fall, fort, 41 in.

—The importations of Persian opium into Shanghai increased between 1877 and 1879 from 358 to 2,536 chests for the year; and 8,000 or 9,000 chests are said to have been sent to Canton last year.

—Death last week, 363.

—The *Jam-e-Jamshed* describes a peculiar sacrificial ceremony which Rajman Rajaishree Dhoondeeraj Venayek Bibalkar (whose firm in Bombay is known by the name of Angaria's firm) caused to be performed a short time ago on his extensive estate at Alibaug. This grand ceremony, known as "Apto Riam Som," was performed, according to the form laid down in the ancient Vedic religion of the Hindoos, with the accompaniment of a huge sacrificial fire; and to take part in it, the Rajman Rajaishree had invited the well-known *extempore* poet Pandit Gatoolaljee, Mr. Rajaram Shastree, Assistant Sanscrit Professor Elphinstone College, and nearly a hundred learned Brahmins. A large *marquee* had been specially erected for the performance of the ceremony; and the extensive preparations that had been made for it gave it the *tout ensemble* of one of those grand ceremonies of ancient times in which the great Rushees took a part, and, chanting the *mantras* according to the Vedic religion, went through the ceremonies in ample form. The performance of such a grand sacrificial ceremony in any other part of India has not been known for many years past. Among the seventeen Brahmins who took a principal share in the ceremony, the "Hota kurm," in which the *mantras* are very difficult to recite, was undertaken by Rajiashree Dhoondeeraj himself. To other Brahmins who attended, the usual allowances were given, but to the seventeen officiating Brahmins and their immediate coadjutors, very costly presents were made according to the injunction of the Shastras, consisting of vehicles, carriages, horses, gold ornaments, &c. The first salutation on the occasion was made to Pandit Gatoolaljee, to whom a present of Rs. 1,500 was made; and the next, to Mr. Rajaram Shastree. to whom Rs. 250 were presented. It is said that the performance of the ceremony cost Rajaishree Dhoondeeraj about Rs. 20,000.

—The Government of India have sanctioned the railway from Pali to Godra, which will be an extension of the Pali branch of the B. B. & C. I. Railway.

—*Times of India*; Calcutta, 22: The man George Nairns, under sentence of death, has made a statement to the Deputy Commissioner of Police. He says that his comrades did not participate in the murder, but that he alone committed it. Nairns further says that the deceased warded off the blow from the stick with a mat umbrella, when Nairns knocked him down with his fist and finished him off with the knife. Nairns adds that he was confused with drink at the time.

—*Sunday Mirror*: Robinson, though old, is a gay youth. Ramchurn, though young, is a grave old man. Really a Native of India, a Bengali especially, is found very heavy when weighed, being naturally of a very philosophical and serious turn of mind. There is an awful amount of gravity about him, which we do not find in the character of Western nations. An old Saheb is always childish; a young Babu is oldish always. When he has completed his three score and ten and it is time to think of the great hereafter, our Englishman would not object to be found in the heyday of wild frolic and gaiety. An old Englishman is still desperately fond of his cricket match, badminton and foot ball, and as he plays his philosophical Babu Kerani smiles in his sleeves, and cannot bear to see such intolerable childishness. When old Sahebs who ought to have been in their graves long ago dance in lively style, all Bengal is driven into fits of laughter. Why, because the thing seems so ludicrous to our countrymen. They think that only boys and girls ought to dance. They do not regard dancing as a sin, but they look upon it as childish. Even running, swimming, riding and physical exercises generally are consigned to "little folk" and to adult Babudom seem *infradig*. Between such extreme national prejudices truth, we apprehend, is to be found in the golden mean. The Saheb ought to become a little more serious, and the Hindu more lively and child-like, if not childish.

Selections.

PROGRESS IN PALESTINE.

In a letter in the Austrian *Zeitschrift für den Orient*, Herr C. Schick, Government Surveyor of Buildings in Jerusalem, gives some interesting facts to show the progress which has been made in Palestine during the last twenty-five years. This is especially evident in the erection of many new buildings. In the small villages very few new houses are to be seen, while, on the other hand, great extensions have been made in the larger places, especially in towns, a sure sign of centralisation. This is especially the case with the Christian population. In Jerusalem, inside the town, neglected or ruined houses have been restored or rebuilt by private persons or companies; outside the old town are entirely new suburbs, the extension being made especially towards the west. The Jews have formed among themselves building societies, which have erected long, barrack-like buildings adapted for several families. It may be estimated that the number of dwellings during the last twenty-five years has been more than doubled, probably trebled. This is especially the case with Bethlehem, which conveys the impression of a newly-built town. In Jaffa the town wall has been demolished, the ditch filled up, and a number of large, new houses, and magazines, even palatial buildings, been erected. So also in the gardens of Jaffa many new houses have been erected, and to the south and north of the town complete Arabic suburbs, mostly by settlers from Egypt. In Ramleh, also, new houses are seen still more in Kaifa, which Herr Schich hardly recognised again on his last visit. In the neighbourhood of this town is the new German colony at the foot of Mount Carmel. Nazareth gives quite the same impression; the place has increased in size, and looks as if it had been rebuilt. Tiberias also has its new houses; in Jenin a new military arsenal has been erected, as also in Nablus, along with a fine new barrack. In the latter place the once lonely valley towards the east has assumed quite a homely aspect, and in the town are many new private buildings and also a new Khan; there are also the new school, the Roman monastery, and the buildings of the Protestant mission. In Bethlehem a new barrack and arsenal have been erected. New houses are also to be seen in Jifne, Ramallah, Beit-Jal, Beit-Sahur, and other places. Through the schools and the increasing trade the working people have acquired greater style and taste, and the newer houses are thus mostly a great improvement on the old—not the oldest, which, as a rule, are well built. Nearly all the houses have now glass windows, a rare thing twenty years ago. As a sign of the advance in agriculture, it may be mentioned that in Jaffa the gardens have increased in extent fourfold during a quarter of a century. Besides the German colony referred to, new settlements are to be seen on the Aujeh river, in the plains near Bir Addes, and Kefa Saba, as also many new gardens, especially in Hable. New plantations are seen here and there; the country people are investing their capital abundantly in cattle rearing. At Kolonieh several new houses have been built, and the gardens there are noteworthy; so also in Artos. In the vicinity and in the region around Jerusalem the land has nearly all been taken up, trees have been planted, and cisterns dug. So also the aqueduct, which brought the spring water in the olden time from the so-called Pools of Solomon to Jerusalem, has been again erected; so that again it discharges at the place of the Temple. A very notable advance is seen in the lighting of the streets of the towns and the arrangements for keeping them clean; in the latter respect, however, there is still much to be desired. No longer are the gates of towns shut at sundown, to the obstruction of trade and the imprisonment of the inhabitants within the walls. There has also been a great advance in the paving of the towns; in Bethlehem, even in the winter time, the streets are quite passable, which was far from being the case formerly. In Jerusalem the tanneries and the slaughter-houses have been removed outside the town. On several buildings clocks have been placed which strike the hours for the public benefit. Herr Schick notices as a great advance the increasing toleration between the different religionists during the past twenty-five years; Jews Mussulmans, and Christians, as a rule, live in harmony, and a non-Mussulman seldom suffers in any respect on account of his creed. Even the red fez is not obligatory on non-Mussulman Govern-

ment servants. European clothig is now common both with men and women, and many of the latter may be seen dressed in the latest Paris fashions. The Pashas no longer move about in constant state, but may often be seen on foot in the streets with only one or two attendants. European furniture, chairs sofas, and tables are now common. Great bells are now allowed to be tolled in the Christian churches; old Christian churches have been restored and new ones built in Jerusalem, Nazareth, Tiberias, Tabor, Nablus, Jifne, Ramallah, Beit-Jal, Lydd, &c. So also have a number of synagogues, especially in Jerualem, been built during these twenty-five years. All this progress must not be taken as a sign of any laxity in religion on the part of Mohamedans, who have during this time built many new mosques and otherwise shown themselves as much attached to their religion as ever. Justice, also, is much more impartially administered, and the old barbarous punishments have been abolished. In Jerusalem the sanitary department is in charge of a German physician, and building affairs are in the hands of a German architect. From these statements, which we believe are perfectly trustworthy, it is evident that great progress has been made in Palestine dnring the past twenty-five years. We would hope that this example might prove infectious, and that in the next twenty-five years a like progress might be seen in the whole of Turkey in Asia.

FAITH OR FAILURE.

By T. J. H.

What is it that makes the faith of so many professed Christians so helpless and hopeless a thing—so unlike the successful faith of the Apostles, and of those who can really trust God now? Is it not because there is a worm at the root of their piety; is it not because the old hindrance still exists—the desire to stand well with man? It may be with converted man, but still with man. These are days of external display, and few would choose to be amongst the Lord's "hidden ones." To shine in public, and get a certain measure of public favour, if not of applause, is very tempting, especially where gifts are felt to be possessed. But how much better it is to be led out of the place of communion by "the Master of Assemblies" into the sphere which He chooses, and to the work that He appoints.

"How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (John v. 44), is an admonition to be remembered by all who are elbowing their way to the front, and yet complain of lack of result from their efforts. "The Lord gives the Spirit to them that *obey* Him" (Acts v. 32), "But the rebellious dwell in a dry land" (Ps. lxviii. 6). Idleness is no fruit of the Spirit, neither is fleshly rashness. "The meek will He guide in judgment, the meek will He teach His way" (Ps. xxv. 9). And where can this lesson of meekness be learned? Nowhere but at the feet of Jesus. "Learn of Me, for I am meek and lowly in heart."

Whatever I gain in public from my fellow-believers, I am a great loser, if I am not, as often as possible, alone with Jesus. Whatever we may imagine to the contrary, our real attainment is in proportion to our "growth in grace, and in the knowledge," not *about*, but "*of* our Lord and Saviour Jesus Christ" (2 Pet. iii. 18). And to know Him we must cultivate His acquaintance—we must be much alone with Him.—(*Service of the King.*)

TELEGRAPHIC NEWS.

New York, July 15th: The Agricultural Bureau monthly report states that the average of the ten cotton states is 100 per cent.

London, 16th: In the House of Commons last night, the Secretary of State for India said that the Government hoped that the military operations in Afghanistan would be brought to a close about September next.—Government has announced that the drawings of the Indian Council will be diminished.—A meeting of the Whig members of the House of Commons has been held to consider the Government Irish Compensation (Tenants) Bill, at which a strong expression of opinion against it was elicited.

Constantinople, 16th: Fighting between the Albanians and Montenegrin troops continues.

St. Petersburg 16th: General Skobeloff reports that the Russians have been engaged in a skirmish beyond Bami with the Tekke Turcomans, who fled after a stubborn fight.

London, 17th: The House of Commons last night adopted the Ministerial amendment on the Irish Compensation (Tenants) Bill, that the landlord is not to be relieved from quoting compensation if he refuse the terms of the tenant without an offer of a reasonable alternative course. The House of Commons has agreed to the resolution of Mr. Briggs, against the erection of a statue of the Prince Imperial in Westminster Abbey. Mr. Gladstone opposed the resolution.

Constantinople, 17th: Several Germans have been appointed to high administrative posts in Turkey.

Athens, 17th: The Greek Governmeni, in replying to the Collective Note of the European Conference, has accepted its decisions on the question of the demarcation of the frontier.

Cairo, 17th: The reported conclusion of a treaty of peace between Egypt and Abyssinia is denied.

18th: The Khedive has signed a decree relating to the liquidation of the Egyptian debt.

Constantinople, 18th: Turkish troops are being rapidly sent to the Dardanelles.—Hobart Pasha has refused to fight the Greeks.

Hongkong, 19th: An earthquake took place at Manilla yesterday, causing great damage.

London, 19th: The Right Hon. J. G. Dodson, M. P. for Chester, and President Local Government Board, has been unseated for corrupt practices by his agents.—The *Times* of this morning publishes a paragraph stating that General Sir Thomas Montagu Steele, K. C B., has been appointed Commander-in-Chief in Ireland, in succession to General Sir John Michel, G. C. B.

20th: The Lord Advocate of Scotland, Mr. John M'Laren, has been defeated at an election for Berwick.—The House of Commons last night passed through Committee the Government Bill granting compensation to evicted Irish tenants. All the amendments were rejected.—A deputation composed of all the natives of India now in London is to have an interview on Thursday next with the Secretary of State for India, for the purpose of presenting a memorial on the Vernacular Press and the Arms Act.—The Marchioness of Lorne is about to visit England for change of air.

Vienna, 20th: The Austrian Ambassador at Constantinople has been instructed to inform the Porte that the Austrian Government is determined to enforce the decisions of the Conference, and that the Treaty stipulations respecting Montenegro shall be executed in their entirety. He is also instructed to urge that a strict execution of the Berlin Treaty on both sides will be persevered in.

London, 21th: In the House of Lords last night the Secretary of State for Foreign Affairs, in reply to a question, said that the German Government had not encouraged German officials to accept appointments under the Turkish Government. His Lordship also said that Germany had promised its cordial co-operation in the European concert.—In the House of Commons last night the Irish Relief Bill was read a third time and passed. Obituary.—Lord Dalhousie.

22nd: Intelligence has been received that the disarmament of the Basutos has met with opposition in some districts, and that besides refusing to surrender their arms, they have attacked the loyal Basutos. Reinforcements are being sent to the British Resident.—The *Daily Telegraph* of this morning publishes a telegram from Athens, stating that the mobilisation of the Greek Army has been ordered, and that a French military commission is going to Greece to reorganize the army.—It is stated that war between Russia and China has been averted.—The *Daily News* of this morning, in a leading article, announces that the English squadron in the China Seas is to be increased.

PASSENGERS SAILED.

Per P. and O. Str. *Surat*, 17:

For Southampton.—Mr J Ashworth, Major E V Boyle, Mr W Ward, Capt A Smirke, Mr Robert Martin, Lieut J C L Campbell, Lieut-Col Ashburnham, 60th Rifles, Mr and Miss Symonds, and Dr Sculley.

For Brindisi.—Mr A Smith, Major H S Hutchinson, Mr C Vowell, Mr L Porter, C S, Rev G H and Mrs Weber and three children, Mr G A Grierson, Mr E D M Hooper, Mr R C Beeston, Mr W K Sturt, Mr G de Sanoe, Mr Garside-Tipping, Mr Turton-Smith, Mr F D A Vincent, and Mr Cosser.

For Venice.—Mr G J Lowther, Mr James Pugh, and Mr L Schumacher.

For Malta.—Major C W Murry.

For Suez.—Surgeon-Major O'Kearney.

PASSENGERS ARRIVED.

Per P. and O. Str. *Sumatra*, 20:

From Southampton.—Mr A M Rose, Mr E Neil, Lieut C H Hayes, Lieut E F Paul, Lieut J B Woom, Lieut J B R Butler, Lieut N F Farrant, Lieut W W Taylor, Lieut C W Williamson, and Lieut C H Powell.

From Brindisi.—Major J P Westmoreland, Mr Woods, Mr F J Biden, Rev J Sharpe, Mr Keilly, Mr J H Fisher, Mr B Horseburgh, Mr A F Aston, and Major Ostrehan.

From Aden.—Lieut Col J G Watt, and Mr Lincoln.

Per Str. *Hispania*, 20:

Major and Mrs Gibbs, Mr and Mrs Whitehead, Mr J Lawens, Mr. J. Shipley, Mr F Butler, Mr H Kelly, Mr W Athey and 3 ayahs.

Domestic Occurrences.

BIRTH.

Scott—At Cumballa Hill, on the 18th inst., Mrs. Scott, Free Church Mission, of a Son.

DEATHS.

Grant—July 12th, at Kurrachee, Colin Colquhoun, infant son of Lieut. Colonel and Mrs. Colquhoun Grant, aged 1 year and 7 months.

Banks—July 15th, at Camp Belgaum, Walter, eldest son of Albert Banks, P. W. D, aged 4 years and 8 months,

McIntosh—July 15th, at Buldana, West Berar, Peter McIntosh, Supervisor P W D.

"BOMBAY GUARDIAN."

Subscriptions received from 17th to 24th July 1880.

W. Carrol, 15th December 1880, Rs. 5; E. F. Greene, 28th February 1881, Rs. 5; Mrs. Show, 31st March 1881, Rs. 9-4; Mrs. Crawford Brown, 15th January 1882, Rs. 13-8; Fred. V. S. Aitkins, 20th April 1881, Rs. 6; Rev. G. M. Goheen, 20th July 1881, Rs. 7-10; J. Evers B L, 15th November 1881, Rs. 10.

Advertisements.

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With best wishes, believe me, Dear Sir,
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—See article in the *Civil Service Gazette.*

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